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CLAIMS AND PROMISE OF THE CORRUPTED PARTS OF CHRISTENDOM IN REGARD TO MISSIONARY LABORS.

In the July number of this Magazine we called the attention of our readers to the TRUE POLICY OF MISSIONS, and pointed out some important mistakes into which the various evangelical branches of the church of Christ have fallen in their missionary operations.

The first pages of the August number were occupied, in continuation of the general subject, with a view of "Infidelity and Superstition," (the natural fruits of a corrupted Christianity,) in their contrast of character, and their agreement of resistance to pure Christianity.

We now propose a further consideration of the subject, applying the sentiments of those articles to the present condition of Europe and South America, as fields demanding missionary action.

We commence with France, which for special reasons, in our view, requires preeminently the benevolent interest and ministries of our Protestant churches.

The fact that among the thirty-six millions of her population evangelical Protestantism is already partially diffused, and by many welcomed, is an argument of great force for increased expenditure of instrumentality in that empire; and if Romanism is worse than Mohamedanism, as in many of its aspects it has been demonstrated to be; if the true policy of missions is to send our Christian ministers into large towns and cities, surely France offers us a field of special interest and promise.

But there is something in the genius of the French people that should encourage such religious agency on our part.

The impression has somehow obtained in England and in the United States, especially among the better classes, that France takes the lead of all nations in social corruption; that no people are so gay, so licentious, so frivolous, so false. Of course there is ample ground for the belief that she is corrupt. The metropolis furnishes to the world some of the most fascinating forms of sin and of temptation. But there is not, in Paris and other cities of France, that palpable grossness of individual and social crime which offends the traveler in London and New-York. And whatever revolutionary outbreak in the first-named city may have at times set the potentates of Europe agog, and caused the telegraphic wires of both continents to quiver, it has been generally, if not always, a matter of necessity—a popular assertion of right—a throe of burdened mind and heart for freedom—a casting off and hurling into the face of

tyranny the lie she has labored for ages to fasten on humanity—that *the people are nothing!*

The French people *dread* revolutions. They are patient. They are laborious and economical. What they have painfully gained they desire to preserve. Hence in squally times they bury their money in the earth until the sky is clear again. They are gay, indeed, and often frivolous. They are eminently social. They can make *much* of *little*. They are easily depressed, and as easily elated. They are prone to hypocrisy—more, we think, from an extreme desire to please than from downright sinister ends. Their love of pleasure is ruinous, and develops itself not only in their social habits but even in their laws. In the revolution of '93, they were maddened by the combined pressure of throne, noblesse, and priesthood; and when their wheat-fields were trampled by lawless huntsmen, their families abused by priests, and their small means ruinously taxed by royalty; when the corruptions of Romanism had driven thinking men and scholars to infidelity and atheism, to a rejection of *all* religion, it is not strange that an outcry should be heard—that the latent fire should break out; and the nation be borne, by its own first impulse for freedom, upon a sea of confusion and death—upon billows whose fury they could not, when they would, subdue. And it is not fair *now* for the world to judge of France by the madness and rage of that terrible epoch in her history. She is better than she was then; more capable of liberty; and if not more religious, at least more reasonable, and therefore nearer the day when her mind shall be governed by a better morality and a better faith.

The French have a wonderful detective power. They are analytic. There are no better minds than theirs for diagnosis. They are mathematical, ingenious, artistic. They have a fine sense of order; are communicative, and possess a marvelous faculty to please. They enter with enthusiasm into every topic that engages their thoughts; they easily awake a responsive sympathy in other minds. Now, let these and other qualities which they possess be sanctified and directed by the faith and the spirit of the Huguenots, and what can they not do for the evangelization of Europe? Moreover, let a pure Protestantism obtain in the French court, (and it will obtain there whenever it gains sway among the people, for their kings and emperors are no longer French kings and emperors, but the kings and emperors of *the French*,) and what shall prevent the tide of light and purity flowing onward into Spain, over Italy, and through the Austrian empire?

We owe this practical Christian interest to France, on account of her sympathy with us in our early struggle for national life. On this topic we need not dwell. It is known by all, that when the first note of independence was sounded from our shores, it found a responsive voice in Paris, and brought over to our aid some of the noblest spirits of France. This sympathy is felt still. Throughout the empire the common mind makes a distinction in our favor between the Englishman and the American; and no "*entente cordiale*" of courts or of crowned heads, no blending of fleets and armies for special expeditions, can suppress their admiration of American example. We cannot better repay them for what they did in our aid in the birth-hour of our nationality, and for their secret sympathy with us still, than by sending to them our Christianity—encouraging the spirit

of Protestantism already awake throughout the *communes* and *départements* of the empire, and summoning her apostate churches to a new life.

But we are not to forget that we owe much to France for the influence of her Protestantism in moulding our institutions, and introducing the useful arts and healthful morals into our early life. Many of the Huguenots whom the fire and the axe drove from their homes, found a resting-place on our shores; where their piety, their industry, and skill set in motion and diffused among our first settlements influences that are still felt in our arts, education, and religion.

Late, indeed, is the remuneration called for; but it is demanded now. We have begun to heed the call. Already has American Christianity done something in Paris and other cities of France. It will do more—it will stir up the churches to do more—it will call on individual Christians to do more—until the *debt and the interest* of so many centuries be paid, and monuments shall be erected in France by our Christianity in the form of churches, and specially of living Protestant men, to the memory of a holy service in other ages—monuments to which the world shall look with joy, when old death-struck systems of idolatry and bigotry shall have perished.

CENTRAL AND SOUTH AMERICA.

Including Mexico, these States have a territory and a population larger than those of the United States. They also have many of the very best physical advantages for thrift, and power, and social happiness, and good influence upon the destinies of the world. Long since, too, they shook off the embarrassments of colonial dependence, and had a fair chance for a grand career of national and social elevation. And yet towards a good Christian civilization they have hardly advanced a step for fifty years past.

The political imbecility and discord of these States, their lack of enterprise, and the intellectual and moral degradation of the people at large, we tax mainly upon their religion. Over this immense territory Romanism has held an almost undisputed sway for three hundred years; and it has been uniformly by the reign of a priesthood selfish, tyrannical, and corrupt in the extreme—a priesthood which too long has aggrandized itself at the terrible expense of the masses in all respects. And nothing is ever going to bring essential relief, but the introduction of a better religion.

Here, then, is a great field for missionary enterprise. It has its pressing necessities, and ought to be occupied at once. Its appeals, too, are fairly and appropriately to the Christian sympathy and concern of our American churches. It is part of our great continent, easily accessible, with political institutions, most of it, kindred to our own; and we have a peculiar and deep interest in its honorable advancement. We claim, as a nation, a kind of protectorate over its political interests. Who shall look to its spiritual wants, if not the Christian people of our country? Protestant Europe has its mission throughout the Pagan world. It has also enough to be done in the

Papal countries nearer home. Why should it be required to task itself with the responsibility of reclaiming also the wide wastes of the American continent?

Providential aspects, too, are now summoning us to this great region of spiritual death. Over the whole of it the principles of religious liberty have been steadily gaining ground for several years. In many of the States religious toleration is guaranteed by explicit constitutional provisions. In several cases the prerogatives and power of the clergy have been greatly abridged by formal legislation, and their general influence is plainly diminishing; and thus is removed a chief obstacle to the introduction and spread of the Gospel. Governments and intelligent citizens are more and more coveting the wonderful thrift, and social happiness, and advancing power of our republic: they are learning the secret of our prosperity, and are fast inclining to adopt our improvements and good institutions; and thus important incidental influences are coming into action to encourage and facilitate a general religious reformation. Brazil, for instance, with its seven millions of population, has a very enlightened and liberal government, and is predisposed for improvement in every form. For educational movements, and almost any amount of prudent Christian enterprise, the country is fairly opened: at the same time its position and its resources, present and prospective, are of a character to give it vast importance in the fraternity of nations. It ought to be at once a theatre of energetic missionary operations.

The American and Foreign Christian Union is not blind to the necessities of these States of Central and South America, nor to their urgent claims arising from the varied encouraging providential indications. Could it command the means and the proper men, it would gladly at once send fifty laborers to the great region of spiritual darkness and death; and it is confidently believed they might all be advantageously employed, distributing the Bible, planting and nurturing seminaries of learning of every grade, and pointing out to the deluded masses the way to life everlasting. Where are the young men of Christian self-denial, energy, and tact for this work? and where is the Christian liberality, sympathy, and prayer to sustain them?

And, after all, this is but a small part of the immense field embraced in the responsibilities of this Society. Three millions of Romanists in our own land, and in all countries nearly two hundred millions, claim its effective sympathy and help; and of this number vast multitudes are this moment in a state to be approached successfully with the Gospel of light and salvation. Instead of a hundred and forty-one laborers, as in the past year, the emergencies of the case call loudly for five hundred or a thousand; and instead of an income of less than eighty thousand dollars, it is easy to see it might appropriate advantageously two or three hundred thousand. Let Christian people, rejoicing in their redemption by the blood of Christ and in their blissful hopes of heaven, sympathize in the wants and miseries of their fellow-men — let them understand and ponder the dreary condition of a large part of Christendom — let them remember the painful fact, that at least *a quarter of the human race called Christian* are yet lying in a state of spiritual darkness, bondage, and death, akin to the superstitions, thraldom, and hopelessness of Paganism itself. To reclaim these throngs of

wretched wanderers from truth and heaven, is the high and holy aim of this Society. The history of its operations is yet brief, but honorable and encouraging. Let it have a warm sympathy, earnest prayer, and a generous co-operation; and it will go on with increasing courage and vigor, and, with God's blessing, it will rapidly multiply its cheering results.

WHAT RELATION SHOULD EVANGELICAL CHURCHES SUSTAIN TO THE ROMISH ORGANIZATION?

From the era of the Reformation down to the present time, there have always been a considerable number of apparently sound and orthodox divines in the Protestant ranks, who hesitate to apply the strong language of John and Luther to the Romish anti-church. They are somewhat puzzled as to the real nature of Romanism, because there are here and there to be found pious men and women who are encircled by the meshes of Rome, and are thence led to conclude that the system is not as corrupt as the delineation recorded by John in the 17th chapter of Revelation would lead us to suppose. They also think that the Romish apostasy can be reformed, and transformed into a pure Gospel church. These impressions we are confident could not long remain upon the mind of any true child of God who will bestow a thorough examination upon the nature of the Romish system, and the doctrines it teaches. In order to obtain a true view of the system, we must not confine ourselves to the writings of Thomas á Kempis, Erasmus, Fenelon, Pascal, and such men, for these are the bright exceptions in the long, dark catalogue of propagators of error and falsehood which constitute the pages of Romish history for the past 1200 years. We must judge them by the works of their eminent Doctors, Canonists, Councils, Cardinals, etc., and then shall we be able to decide as to their claim to be considdered "the church of the living God."

In answering the question which stands at the head of this article, let us briefly notice the true character of the Romish organization.

And first we would say, that the term church can be applied to it only by those who use it in a sense different from that which is signified by the original term "ecclesia." This means, as all may know, a collection of individuals selected, called, or culled out from a world lying in "wickedness," by the operation of God's Spirit, who are recognized by all as his children, and with whom are deposited his records for safe keeping and distribution. In this sense of the word the Romish organization cannot be called a church, as it lacks the marks by which a church is recognized. If the ministerial brethren in the various evangelical churches will but draw out, each one for himself, a definition of the word "church," and then compare the character of the Romish apostasy with *that definition*, we venture to say that ever after they would apply the epithet anti-church to that gross system of deception and error. Contrast the cardinal doctrines of Christianity with those of Romanism, and their utter contrariety will immediately appear. A contrast of one or two points will serve as a specimen of the rest.

The Bible teaches us that there is but one Mediator between God and men, the man Christ Jesus.

Romanism teaches that there are many mediators; "that the saints who reign together with Christ, offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Savior; and that those are men of impious sentiments who deny that the saints who enjoy eternal happiness in heaven are to be invoked; or who affirm that they do not pray for men, or to beseech them to pray for us is idolatry, or that it is contrary to the Word of God, and opposed to the honor of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate verbally or mentally those who reign in heaven." (Canons of the Council of Trent.)

The sophistries as well as errors of this canon cannot be unperceived by the merest tyro in logic. Paul teaches us that there is but one offering of Christ necessary to the redemption of believers. (Hebrews, 10th chap.) Romanism teaches that a man (oftentimes an impure, drunken, and profane man) has power to offer up Jesus Christ at each performance of Mass.

"The sacrifice of the Mass is PROPITIATORY both for the living and the dead."

"And since the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass and offered without blood, the holy council teaches that this sacrifice is really *propitiatory*, and made by Christ himself." ..... For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. Wherefore it is properly offered according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified."

We beg the critical attention of our theologians to these extracts from the Canons of the Council of Trent, and at the same time commend the entire proceedings of that remarkable Council to their careful scrutiny. The volume is for sale at the office of this Society. We are confident that they would rise up from the perusal of the volume with the conviction that Rome is the mystical Babylon, and has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2.

We shall not be able to draw any more of these contrasts within the limits of the present article, but our ministerial brethren will no doubt continue them at their pleasure. If they will compare the notes which they probably possess of the lectures they have heard by their own theological professor, with the Decrees of the Council of Trent, they must arrive at the conclusion either that we are fearfully in error ourselves, or that Romanism is the "antichrist" so unsparingly denounced by Daniel, John, Paul and Peter.

We do not deny that there may be found pious priests and good people in Romish communities, but this is not the thing now under consideration. The point is not, that no man can be

saved who professes to be a Romanist. This would be arrogating to ourselves the prerogative of judge, which appertains to our Lord Jesus Christ alone. Our doctrine is that the Romish organization is an anti-church; that she has lost all claim to be considered a living branch of the true vine; and that our Lord will shortly exscind this decayed dead branch with the pruning-knife of his Word. To all that love the Lord Jesus in that communion, notwithstanding their other errors, the proclamation is now being made for the last time, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is supposed by judicious commentators that but a few years will elapse and then it will be too late; those who do not obey the Gospel call must perish with her at the appointed time of her final downfall. During the few remaining years of her existence it is the purpose of the AMERICAN AND FOREIGN CHRISTIAN UNION to sound this Divine command in the ears of Rome's deluded votaries. To this end they desire the effective aid of all the evangelical churches of the United States to enable them to discharge this duty aright. The churches within a few past years have greatly augmented their efforts in this direction, but we must say they have not been commensurate with the grave importance of the subject. While the benevolent sympathies of the American churches have largely gone forth towards heathen lands, and the results have encouraged the hearts of all the friends of missions, it is well worthy of inquiry, whether the churches have fallen upon *the true method* of procedure in missionary efforts. In a series of articles addressed to "the friends of missions," which appeared in this Magazine for Nov. and Dec. 1855, and March 1856, to which we would refer the reader, the position is taken that "Romanism is the grand obstacle to the world's conversion," and that every consideration urges to the performance of the work of evangelizing the Papal nations, if we would labor most hopefully and securely for the conversion of the heathen. On the ground of policy, economy, efficiency, and progress, we are confident that this method will be found the true one.

But we are met with the statement that Roman Catholics are our Christian brethren, and we must not interfere with their peculiarities. The only answer which need be made to such a declaration is, that the party who makes it surely cannot be well informed on the subject of Romanism, and that he ought to give it his thorough examination before he thus pronounces his opinion. As long as Romanists, "*per se*," are considered as belonging to the "communion of saints," so long it will be difficult to induce Protestants to enter heartily upon the work of their conversion. The reason is obvious. The American Board of Commissioners for Foreign Missions considers that England possesses the Gospel; consequently, it sends no missionaries thither. But India is a region of idolatry, therefore it sends its agents there. Now if the American churches saw the true position of the Romanists, we are sure they would no longer hold back the hands of the AMERICAN AND FOREIGN CHRISTIAN UNION, but would pour abundantly forth their pecuniary thank-offerings to the Lord in this department of Christian effort. The Romish church does not belong to the "communion of saints."

We do not call ONE profane person or idolater a saint; how then can we consistently call 150 or 250 *millions* of such persons "a body of saints?"

The very statement of the proposition shows its absurdity.

The Bible demands purity of doctrine and holiness of life as a term of communion with saints. Now, in the broadest expansion of Christian charity, can these things be predicated of the majority of priests and people in the Romish church? Surely, there can be but one answer to this inquiry—it must be given in the negative. With these preliminary observations, let us now ask the direct question, What relation should the evangelical churches sustain to the Romish organization?

It is perfectly evident that our relation is not that of sister churches, since we think it has been proved that the Romish organization is an anti-church. A counterfeit note may have the exact appearance of the original, so that it would be difficult to detect it, yet its pretended resemblance would not authorize us to call it aught but a counterfeit. Thus it is with the Romish army of priests and bishops in our midst. It is folly to call them by the title of a church, while lacking the first principles of the doctrine of Christ. Not having entered in by the door, *i. e.* Christ, the Master himself calls them "thieves and robbers." We do not now speak of the poor deluded victims of priestcraft: for them we have the deepest commiseration.

Neither does the Romish apostasy stand related to the Christian church, as do our unbelieving brethren the Jews. They are the original olive-tree into which we have been grafted, and the promise to them is that they shall be restored to more than pristine splendor and glory, when it shall please the Lord to remove the vail which now obscures the pages of Moses and the prophets. But no such consolatory assurances await the adherents of the Romish church. In almost the identical language made use of by the Old Testament prophets to denounce the judgments of God on ancient Babylon, the New Testament writers denounce the final extinction of *mystical* Babylon. Here is no exhibition of divine favor to a penitent, but utter wrath upon a reprobate. It is vain to indulge in a mock sentimentalism, upon the ground that there is so much that is good in the writings of some of the good men who have existed in the Romish church at former periods of her history. Divine prophecy assures us that "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18 : 8. This utterly puts to flight the speculations of those who have so far been dazzled with her sorceries, as to believe that she is to be "the Bride of Christ." The Bride, the Lamb's wife, is represented as a beautiful virgin, "without spot or wrinkle, or any such thing;" not that unchaste and loathsome personage described by St. John, who for her iniquities is doomed to destruction. Rev. 17 : 2, 5. As before remarked, the Jews may awaken from their sepulchral sleep of nineteen centuries, and again rejoice in their Messiah. Like that beautiful exotic, the resurrection-flower, which being put into water, opens its petals and expands into a rare and beauteous flower of variegated radiance; so may the Jewish tree again burst forth in renewed beauty, when its roots shall have been watered from the river of the water of life. But no such happy change awaits that adversary of God's people, who now, decrepit with age and almost effete, is still in dalliance with the monarchs of Europe, and still would proffer a few more draughts from her poisoned chalice. But even now the mighty angel is raising the millstone

with which to sink her for ever in merited destruction. While yet the divine vengeance is suspended, and the calls of mercy are sounded to the remaining godly in her borders, the duty of the Protestant churches of Christendom is plain. "Evangelize the Papal nations of Europe," seems to come to us as the command of Christ himself.

The relation, then, which the evangelical churches should sustain towards the Romish organization is twofold:

1. It should be a position of direct antagonism against the errors, superstitions, mummeries, and absurdities of Romanism, as a system.

2. It should be a position of love and amity towards the souls in bondage to such a system.

That these positions are not incompatible with each other will readily be admitted, when it is recollected that this is precisely the attitude of every individual pastor in relation to sin and sinners universally. Every pastor professes to hate sin, while he pities the sinner. The only difference that should exist in the position of the churches towards Romanism is, that the hatred against the system should be exceedingly heightened, while the love for the soul of the poor Romanist should be illimitably deepened. While on the one hand you cannot hate Romanism in anything like the degree in which Christ hates it; so you cannot excel him in the love which should be manifested towards the souls of Romanists, since he *died on Calvary to save them*, as well as us.

The relation of antagonism to the system should be sustained by the churches, because it is the only way by which the votaries of superstition can be brought out from its galling tyranny. *If we are silent and acquiesce in the claims of this apostasy to be considered the church of Christ, we surrender our holy mission of converting the world, and tamely acknowledge that we are in error.* The truth is, either Romanism is the true religion, or it is the mystery of iniquity spoken of by Paul. If it be not the mystery of iniquity, then we are bound to return to it, as the Puseyites are now doing in such numbers. But if it is the "man of sin and son of perdition," then we have been verily guilty in neglecting the salvation of the Romanists so long. Open opposition is therefore the true policy of evangelical churches in regard to the system. We must neither ask from nor give aid to them. We must make no compromises with them. It is not now too late, if the evangelical churches will arouse to their duty, to guard our country against further encroachments of this common enemy.

In regard to the second position, that of deep love to the souls of Romanists, we are sure that the reason of the neglect hitherto has been chiefly that the attention of the American churches has not been turned to this point. Christians who have been so interested in the welfare of the Chinese and Feejees, 15,000 miles from home, will assuredly not forget the Romanists in their own households when their minds are once awakened to the point.

In regard to the manner of bringing the light to bear upon the minds of Romanists, we must recollect that they are generally very ignorant of the Scriptures and very bigoted. We must therefore approach them in a spirit of love and meekness. *Controversy should be avoided.* Christ Jesus should be the chief subject of the conversation with them. Let this central point, "the cross of Christ," then be the lever wherewith to raise them out of the dungeons of Romanism.

But above all, Christians must see to it that in life, in conversation, in all good works, they are patterns from which Romanists may copy. *This is a great point.* Example will tell louder than precept, though both should have place. We commend, then, to the serious and prayerful consideration of all evangelical churches, the work of the AMERICAN AND FOREIGN CHRISTIAN UNION, which in point of importance to the cause of Christ, and the subjugation of the world to him, is second to none that now claims attention.

It is our desire to return to the apostolic method of evangelization. The Savior's command was to begin at Jerusalem. We accordingly find that the apostles did so; and moreover, in general they directed their course to the principal cities of the countries and provinces in which they preached. Jerusalem, Ephesus, Antioch, Samaria, Thessalonica, Philippi, Rome, etc., were the moral centres to which they directed their strongest efforts. They did not go at first to the remotest extremities of Scythia, Gaul, Germany, Scandinavia, or Ethiopia, and work towards the centre, but the reverse. They seemed to think that morally the centrifugal influence was greater than the centripetal, and history bears out their decision.

In our day, we may learn a lesson even from our opponents in this respect. The Romish priests always endeavor to secure as great an influence as possible in our large cities, knowing from long experience that this is the most certain of success.

May the Lord grant unto his people a wise and liberal heart, to devise liberal things for the good of his church, and the speedy extension of the Redeemer's kingdom! T. B.

FOREIGN FIELD.

BRAZIL.

The following letter, addressed to one of the Secretaries of the Society by a gentleman now resident in Brazil, reveals a state of things at once humiliating and encouraging. It is humiliating, to see Christianity degraded by its professed friends, as in Brazil; and encouraging, to know that even there a door is being opened for evangelical laborers, to rescue it from its degradation. If the churches of this land will now enter that great field in earnest, by judicious efforts it may be recovered, and bring its immense resources to the help of the cause of the Redeemer. But we submit the letter:

"DEAR SIR:—As I promised to drop you a line occasionally, I take a moment to redeem in part my pledge.

"Everything here appears to be 'jogging on' as usual in the way of business, feasts, processions, and beggars, who are present in great numbers, for each feast is preceded by a host of 'alms-gatherers.' Last week the feast of the 'Holy Ghost' (*Espirito Santo*) was celebrated with great *eclat*; and the usual variety of worshipers of all colors, from the pure white to the jet black, were commingled in the service. In the procession there was a canopy carried by four friars, under which three priests walked who pretended to have the '*likeness*' of the Holy Spirit in a glass vase, which was carried by one of them, and before which every knee was *expected* to bow as they

passed; but I must say that those that did not bow were more than those that did. It was a very tame affair. This was not to be wondered at, however, as the feast of 'Santo Antonio' was near at hand. In fact, the beggars for St. Anthony's feast were mingling in the procession, picking up all the coppers they could from the lookers-on as they passed.

"St. Anthony is one of the great saints, and, like the Virgin Mary, has a good deal more to do at times than he can well manage. He has a great many devotees, especially amongst the lower classes. Each of his admirers furnishes himself with an *image*, which is expected to perform all kinds of things for the devotee, through the original saint. If, for example, the worshiper loses anything, the saint is applied to: if any of the family is sick, the poor saint must attend to the patient. In fact, he must do everything, whether possible or impossible; and if the requests and wishes are not immediately gratified, the image will be insulted, whipped, and *pricked with needles* and other sharp instruments of torture, and not unfrequently is it hung by the neck until the saint repents and 'does' better.' Poor Anthony! he frequently has hard times. The feast, procession, etc. closed last Sabbath with a grand display of fireworks, high mass, and other ceremonies in the church of 'San Antonio.'

"Some years ago, if foreigners would not bow as a procession or the Host was passing, they were certain to be fined and ran the risk of being locked up; but *now* you can bow or not, as you please: your refusal only excites the ire of a few of the most fanatical worshipers.

"As an evidence that things have been changed, very much changed, the Protestants some time since not only obtained permission from Government to build a church in Para, but the Government also gave a plot of ground for that purpose: the only restriction put upon the enterprise was, that there should be no *steeple* upon the church. For the purpose of carrying out the enterprise there was a subscription started, and about three thousand dollars subscribed by the foreign residents: fourteen hundred and fifty of that was subscribed by five Americans, and others stood ready to aid as soon as the work should be commenced. But the thing fell through for the lack of a proper head; to wit, a prudent, energetic clergyman. If you would send a good minister to the place and support him for a time, probably he would soon interest all parties, and ultimately derive from them a competent support."

The same correspondent in another communication alludes to the fact, that the American Bible Society a few months ago sent into Brazil an Agent for the distribution of the Scriptures, and says:—

"As soon as the news of the Agent's appointment reached the ears of the Bishop, he was urged by some of his more zealous subordinates, to take some steps to prevent the circulation of the Scriptures: and the only feasible method that he could adopt, was to issue a 'Pastoral' Letter, and warn the people against the man and the books. The Pastoral was issued, and it has had about as much effect as 'throwing straws to the wind' would to allay a storm. I think one such Pastoral a month would help the Agent's cause very much. Here it is:

"'PASTORAL.

"'I, DON JOSE AFFONSO DE MORAES TORRES, by the grace of God and the Holy Apostolic See, Bishop of the Diocese of Grand Para, Councilor of His Majesty the Emperor, Commander of the Order of Christ, etc., etc.—To our beloved of this Diocese, the blessing of God and the grace of our Lord Jesus Christ:—

"'It has come to our knowledge, that the Protestant Bible Societies (against which the Pope has already excited the zeal of all good Catholic Bishops) have chosen, lately, this our Diocese, and principally the province of the Amazon, in which to spread their pernicious errors, by catechisms and other religious books, richly bound, and distributed gratuitously to the inhabitants, thus the more easily to effect their designs.

"'Some of these books have been sent to us by the Very Reverend Vicar-General of the Province of the Amazons. Efforts are therefore certainly employed by a Bible Society, (like to one lately created with the name of Christian Alliance, and justly condemned by his Holiness, "Gregory XVI.," established with the design of maintaining itself in Italy,) to tempt with more advantage the worshipers of the true Catholic church, scattering or sowing everywhere numerous specimens of the Holy Scriptures translated into the vulgar tongue, to be read without a guide, and according to each one's understanding. It is our duty to lift our feeble voice to root out the tares from the field of our common Father of families, that the evil one seeks to plant in order to choke the precious seed of faith. Listen! Be prepared, by the true doctrine of the church, beloved sons, against these snares of the spirit of error, and do not be deceived with the splendor of these rich bindings, which cover the poison that would make you lose your faith.

"'St. Peter cautioned the faithful in his time to beware of heretics, when he addressed them, as recorded 2d Peter, 2d chapter, 1st and 2d verses:—"And as they had false prophets amongst the Hebrews, so you have lying teachers amongst you, who bring in sects of perdition, and deny their Lord who bought them, bringing upon themselves swift destruction: and many shall follow their riotousnesses." And in another place, 2d Peter, 3d and 17th verses:—"Ye therefore, brethren, knowing these things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness."

"'We have read these books of which we speak, and we have met with a doctrine entirely opposed to the belief of the church of Jesus Christ. In these, they call the worship paid to the images of saints by the Roman Catholic church, IDOLATRY; as if this worship was not in accordance with what is directed, and similar to what we do to the pictures and images of those persons whom we venerate and love.

"'When a Roman Catholic bows before the image of a saint, his intention is not to give the same worship that he owes to God. And although the external actions appear to be the same, they are certainly different in their internal or inward nature and ends. Abraham adored God. He adored angels, and also the sons of Heth. (Gen. 17th, 18th, and 23d.) These acts were not the same and equal. They were distinguished by the inward affection of veneration. Was it idolatry in the angel Gabriel when he saluted Mary? Is it idolatry to give external respect to the images of emperors and the great ones of the earth? The highest worship and adoration is due only to God. All others are merely manifestations of respect, veneration, and love.

"'Another error which I read here is, that "faith alone will save us."

"'Faith without works, beloved sons, cannot secure us salvation. The apostle St James says in his epistle: "If I had so much faith as to remove mountains, and had not charity, I am nothing. What will it profit, my brethren, if a man say he hath faith, but hath not works? In this case could faith save him? Thou hast faith and I have works; show me thy faith without works, and I will show thee by works my faith."

"'It is these and other similar errors, more than once refuted and condemned by the church, that these innovators seek to spread amongst us Roman Catholics, and against which the reverend curates should be cautioned, that the faithful under their charge should not be, by deception, led in the way of error and heresy.

"'When Luther commenced to dogmatize, beloved sons, there had existed a church fifteen hundred years previously, that is, a religious society, under the authority of a principal Head, governed by means of pastors, and according to the words of their founder. They were believed by the faithful to be authorized to decide infallibly all questions relating to faith and customs, not creating new doctrines nor quoting ancient dogmas from the tribunal of reason to the end of being newly examined, as do those innovators, Lutherans, Calvinists,

Zengleans, Socinians, Anabaptists, Anglicans, and other reformers and heretics, who have apostatized from the true faith and rebelled against the Catholic church. Therefore you could use the same argument used by Alexander, Bishop of Alexandria, when refuting those mysteries, and say to the emissaries from New-York: "*Why do you come here to disturb us?* We are in possession of the Catholic doctrine; we have been in possession of it for many centuries before you appeared. Here we have temples, the cross of Jesus Christ, Bibles, Missals, books of doctrine and piety—sure titles that we are the true Christians and legitimate sons of Jesus Christ. You are innovators, apostates from the faith—the faith that your forefathers professed until the fifteenth century, in the countries of Luther and Calvin. They innovated upon you, and you wish to innovate upon us Roman Catholics."

"'The true church, beloved and faithful, traces its origin upwards to the apostles, and through them to Jesus Christ, for which reason it is called *apostolic*. These Reformers, Tertulian says, have churches, but they do not come from the apostles; they are, therefore, false churches. The Protestants, in the same manner, have had churches only three centuries; but they are false, withdrawn from the apostolic church of Jesus Christ, against which they rebelled. The subterfuge of having reformed the Catholic doctrine which the preceding times had corrupted, will not avail them. It is a blasphemy, injurious to Christ, who promised to be with his church, at all times, to the end of the world, to teach every one the truth, and also that the gates of hell shall not prevail against her. Can it, then, be necessary that a *licentious* MONK should come to reform the church, to purify her doctrine—Luther being more watchful than even the Founder of the church?

"'Let none seduce you, beloved sons, with vain discourses. For for this cause cometh the wrath of God upon the children of unbelief, and will fall upon you, if you hearken to these impostors. Eph. 5 and 6.

"'The Reverend Curates, after having read this our Pastoral Letter at the time of *High Mass*, during three days, are required to register it in the parish records.

"'Given in this city of Belem of Grand Para, with our seal and arms, this 6th day of April, 1857.

"'† JOSEPH, *Bishop*.'"

HAYTI.

The work of evangelization is progressing, and with increased promise, in Hayti. Letters just received, bring news of conversions among the most prominent families of Mole, St. Nicholas. This work of grace was effected through the reading of tracts and Bibles distributed by our missionary. The names of ten persons are sent us of those who have thus been brought from darkness to light, and who are now ormed into a 'little flock' of Christ. The same letter that contains these names, testifies hopefully, also, of a Catholic curate who long ago resided at Dondon. He faithfully studies the Word of God, and promises well. He often visits the missionary.

IRELAND.

A REVIVAL IN CONNECTION WITH OUR WORK.

We are happy to be able to assure our readers that the work of evangelization is steadily progressing in Ireland. The laborers sustained by the Board in that country are stationed in districts which greatly need the light of the Gospel. They pass from house to house, and from one neighborhood to another, and by conversation, reading the Scriptures, praying with individuals or families, as they may be allowed, and holding religious meetings where all who desire may attend, do much good, and help on the cause in which many are now engaged.

From the reports of the missionaries forwarded to us by the Secretary of the Committee having the supervision of the service there, the Rev. Dr. Heather, we take the following extracts, which will show something of the manner of the missionaries, and be read, we doubt not, with pleasure:

A missionary, in his report to Dr. Heather, says:—

"I beg to convey, through you, to the Committee of the AMERICAN AND FOREIGN CHRISTIAN UNION, a brief notice of some of my labors during my first month's connection with the Society.

"*March* 29th, Sunday.—Held two meetings for prayer, reading the Scriptures, and exhortation.

"At Oliver's Hall about seventy persons were present. Many seemed to feel the power of divine truth.

"30th.—Visited ten families and prayed with them. Held a meeting in the evening. About fifty persons were present.

"*April* 1–3d.—Walked twenty miles. Held two meetings at C——. The word of the Lord came with power to many hearts.

"*April* 4–8th.—Visited several families each day. Held four meetings: read and prayed with persons sick and dying, who I fear are 'without God in the world.'

"*April* 9–16th.—Held *six* meetings in farmers' houses in the country. At one of those meetings an old woman seventy years of age professed to enjoy peace with God through faith in Christ Jesus.

"*April* 17–22d.—Visited and held four prayer-meetings. I find the people of this district anxious about the salvation of their souls. Wherever I appoint to meet them in the evening, having visited them during the day, they come with pleasure, after their day's labor, to join in the worship of God.

"*April* 23d–29th.—Visited Markethill, Newtown-hamilton, and Castle Blaney. Visited through the fews and other country places, and traveled about fifty miles, and read the Scriptures, and prayed in thirty families. This is a district of country in great need of the Gospel. Crime and outrage have prevailed here for many years; still there is a prospect of some good. Called in two Roman Catholic houses. While I directed the inmates to the Lamb of God that taketh away the sin of the world, and prayed with them, I perceived they were engaged with God in prayer.

"Traveled twenty miles and held two meetings. At one of these meetings a female became very ill and was removed to her home. It may be the last warning!"

In a subsequent report, the same missionary, writing from the same place, (Molleydry Rich Hill,) says:—

"*May* 1st.—Spent this day visiting from house to house. Read and prayed with persons sick and to all appearance at the point of death.

"2d.—Walked seven miles; visited seven families; read and prayed with them.

"*Sunday*, 3d.—Held a meeting in the morning at Oliver's Hill; twenty persons present. At four o'clock in the evening fifty were present. Sinners were convinced of sin, and seeking pardon through the blood of Christ.

"4th.—Walked ten miles; visited seven families; read and prayed with them.

"5th.—Walked four miles; held a meeting in the evening at Clinroot; thirty persons attended.

"6–8th.—Walked seven miles; visited ten families; held two meetings for exhortation and prayer in the neighborhood of Stonebridge. At the evening meeting forty attended. Three persons professed to experience peace with God by faith in Christ.

NEWTOWN-HAMILTON AND CASTLE BLANEY.

"11–16th.—Walked sixty miles. At the former town held a meeting. The attendance was small.

"15th.—Held a meeting at Black-bank; twenty persons attended. On the 17th and 18th walked twelve miles; visited ten families, and conversed with them concerning the state of their souls. Some attended to the word spoken, others were careless. Held a meeting at Riddal's Hill; thirty persons attended. Some were seeking the blessing of pardon.

"On the 19th and two following days, walked seven miles; visited ten families; read the Scriptures and prayed with them. I held a meeting in the evening, which forty persons attended.

"22d.—Visited eight families; held a meeting in the evening at Tanaghmore, which thirty people attended.

"23d, 24th.—Held two meetings at McCroom's Hill; fifty attended. A young man in the meeting experienced a change of heart. Soon after he established family prayer in his father's house. The Lord is reviving his work in this place.

"On the 25th and three following days I walked eighteen miles; visited families and exhorted them to flee from the wrath to come. Some gave heed to the word spoken. I prayed with them. I held a meeting at Loney's Town. The people are anxious for more meetings. *There are five new places that I cannot attend.*

"29–31st.—Walked ten miles, and visited twelve families. I held a meeting at Stone-Bridge which thirty attended. Some are anxiously seeking salvation."

We take the following extract from the report of another missionary, but who labors in another district—the district of Andrahan. He says:—

"For the first week visiting was rather dull; nothing of any peculiar interest occurred up to Friday, the 8th instant. On Friday I had arranged to hold the first of my weekly prayer-meetings, and fixed on eight o'clock in the evening as the hour which might best suit the working people.

"I selected the 15th chapter of Luke, which I read, and offered some consecutive observations upon it. The parables of the lost sheep and lost piece of money attracted peculiar attention, owing perhaps *chiefly* to the erroneous opinion of Roman Catholics founded on the 7th verse. Without referring particularly to the church of Rome, I showed that the opinion concerning the ubiquity of angels drawn from this verse was not taught by the passage, and that the illustrations went to show that the intelligence respecting the sinner's conversion was communicated.

"After dwelling at much length on the parable of the prodigal son, I closed with prayer. The people thanked me warmly, and said they would be glad to be able to attend every Friday evening. The Roman Catholic Steward* then came forward and said:

"'Sir, you are aware that the church of which I am a member prohibits my attending such meetings as this: I had not intended to come here this evening, but I did so at the request of others who were coming; and lest on a future occasion you might consider that my absence was caused by what I have heard to-night, I wish to say that I was much pleased with what I heard, and that nothing you stated to-night would prevent my coming to hear you again.'

"I said that our object in meeting together was *not* to hold *controversy* about the peculiar opinions of any church, though I believed that to be very necessary; but to read God's Word, to derive mutual benefit from our conversations upon it, and to seek in prayer those blessings which we all in common need; and that I would be sorry to find any one unwilling to join us in these things.

"'I acknowledge your object is very good, but I cannot oppose myself to the church of which I am a member.'

"'But why not judge for yourself, and oppose whatever is contrary to your own reason and to God's Word?'

"'It would be running too great a risk, to oppose *my opinion* to that of the Roman Catholic church.'

"'But it is no risk, if the word of God is on your side.'

"'How am I to know that it is on my side?'

"'By reading it. "Prove all things."'

"'But that would be trusting to my own reason, which is an uncertain guide.'

"'And do you wish to believe and act without any reason?'

"'No; but I wish to submit my reason to the church.'

"'What if she requires what is unreasonable?'

* A person spoken of in a previous part of this Report.—Eds. of A. & F. C. U.

"'I know she would not require anything unreasonable.'

"'Then why not allow the exercise of your reason? What need of compelling you to submit it to her?'

"'Because my reason might lead me into mistakes.'

"'But your reason is more likely to lead you into truth, if exercised aright; and will you for fear of mistake give up the means of arriving at truth?'

"'Well, the truth is,' he said, 'I may be going to confession shortly; and it would not be very pleasant to have to tell the priest that I attended your lecture.'

"'If you think it wrong and displeasing *to God* to come here, then remain away; but do not be swayed by the fear of man. "Cursed is the man who trusts in man." Jer. 7:5.'

"The above conversation took place in presence of the people who attended the meeting. The Steward then came to accompany me home, and on the way renewed the controversy. Our road lay for a considerable distance through the wood, so that we could speak freely without fear of interruption. We discussed almost all the peculiar doctrines of Rome, as it was his way to go from one subject to another, just as he found himself weak or otherwise.

"It would be too much to attempt giving even an outline of the controversy. He displayed considerable intelligence and not a little reading, but a mind wholly prostrate under the influence of Rome. In fact, he appeared to think it criminal in him to scrutinize so closely her doctrine or her teaching. However, before I left him I obtained a promise that he would attend on the following Friday evening.

"*Monday*, 11*th*.—I paid six visits on this day—two in the houses of Protestants, the remaining visits among the Romanists. The fourth case may serve to give some idea of the great ignorance but natural shrewdness of a class who form the majority in this district. The conversation occurred with an old man named John Birmingham. I meet John very often; and as I now and then supply him with a little news, he is always willing to have a talk with me; willing also to talk on religion. On a previous occasion he began describing to me of what little importance the present life is compared with the next, by saying:

"'O, sir, what is this life at all? 'tis nothing: 'tis just like as if you came in that gap,' (pointing to a breach in the wall,) 'and out again. But the next life—!' Here he hesitated, evidently at a loss for words to express his ideas concerning it; but after a short pause said, 'The next life!—why, sir, there's neither *head* nor *tail* on it!'

"I have had several conversations with him on the 'sacrifice of the Mass' and 'Transubstantiation;' but on these points he is always most unreasonable, persisting—no matter what line of argument I would adopt—that the 'body' and 'blood' of the Savior is really present in the eucharist. I thought I would manage him this time; and as I was meeting him, I held up my stick in my hand, and said,

"'John, do you see this *man* in my hand?'

"'Faith, it would be hard for me,' said John; 'but I see a *stick* in your hand.'

"'Are you certain that it is a stick, John, or could you be mistaken in the matter?'

"'O, there's no mistake at all, sir: old as I am, I would see the differ between a stick and a man.'

"'But your eyes may deceive you, John.'

"'Why, then, sir, it's not often they do it; but if they do, I have my *feelin'*, thank God; and if there was not an eye in my head, *that* would tell me the difference between a stick and a man.'

"'So then, John, you can trust your senses when they tell you that this which I hold is not a man?'

"'Faith, sir, if I couldn't I don't see what use they would be to me.'

"'That is just what I want you to see, John.'

"'Indeed, then, I see it plain enough, sir.'

"'Why, then, do you believe that *the Host is a man?*'

"I never saw John look more completely puzzled. He saw, too, that he had worked himself into it, and that he could not get out of it. There was nothing for it but to

run. So, pretending that some cattle had got into the corn, he went off, saying that he would see about the *stick* another time.

"*Tuesday*, 12*th*.—I had four visits with Romanists. Spoke to them chiefly on man's natural state, his inability to procure salvation through his own works, and the plan of salvation through Christ.

"The nature of the visiting the other remainder of the week was similar, nothing of unusual interest occurring. On Friday evening, the 13th, I held the prayer-meeting at Cregclure. Before I arrived at the house I met with the Steward, who came to say, that in consequence of a prohibition since the previous meeting, he could not attend in future; that, in fact, if he did attend, he would be looked upon as separating from the Romish church, but that he would be glad to hold conversation with me *outside* any time I pleased.

"It appears that there had been 'confession,' a few days before, at the chapel, to which all were called, from the age of nine upward. I asked the steward if he thought it right to confess his sins to one whom he knows to be a sinner and incapable of absolving himself. 'He thought,' he said, 'the priests had power from God to forgive sins; and that the practice of auricular confession was *necessary* for the cause of morality, inasmuch as the shame of having to *confess* often deterred people from committing crime.'

"I showed, in the first place, that they had no such power, quoting Daniel, 9:9; Mark, 2:7; 1 John, 1:8, 9; and also that such a practice was more of an encouragement to crime than a preventive: for who would not prefer falling into the hands of the priest, who often imposes no heavier a penance than prayer, to that of falling into the hands of the living God? Besides all this, abstaining from such a motive is not acceptable to God, who requires true repentance. He appeared to see the force of this, for he offered no further objection; and as it was my hour for holding the meeting, I was obliged to leave him.

"On Monday, the 18th, my first visit was with the constable of police. I chanced to meet him on the road. Both of us were occupied in reading when we met. I proposed that we should compare books, and see which of us was occupied to the best advantage. He handed me a 'novel,' and I handed him the 'New Testament.' He said that it was very good, but only adapted to a certain class—the learned. I opened the Testament at the first chapter of 1st Corinthians, and read the first two verses. The words, 'unto *all* that in every place call upon the name of the Lord Jesus,' were too direct, and he could not well reply, but asked:

"'Is it not stated that we might wrest them to our own destruction?'

"I said, 'It is; and so might we abuse all God's gifts to us. But you would not therefore conclude that we ought not use them.'

"We had some further conversation on 'private judgment,' carried on in a very good spirit.

"*Tuesday, the* 26*th*.—Had an interesting conversation with Mr. Gill, an apothecary at Gort. He spoke about the growing independence of the Irish people manifested in the late elections. I hoped that such spirit of independence would lead people to *think for themselves* in those things which concerned their souls. He thought that people *always* thought *for themselves* in the matter of their souls. I showed him that by the teaching of their church, Roman Catholics were bound to *think as she does*, without being allowed to *prove* her teaching by God's Word. He had the Bible, and he did not consider that Roman Catholics were prevented from reading it. I showed that not only is the reading of it restricted, but that by the second article of Pope Pius' creed, those who do read are prevented exercising their judgment upon it; thereby virtually shutting them out from any benefit to be derived from the reading of the Scriptures. He thought it was useless to dwell *so much* on the 'article,' inasmuch as all who look up the Scriptures did so in order to exercise their judgment upon them. I dealt with it as involving an important *principle* found to influence more or less every Roman Catholic; for when the plain text of Scripture is found opposed to the

teaching of the church, they generally rest upon the *authority* of the latter, which decides otherwise. Unable to reply to this, he merely observed that the growing spirit of independence referred to, appeared to serve the interests of Protestantism more than those of Roman Catholicism. 'For his own part, he saw that there was a great struggle taking place, and he heartily wished success to right.'"

FRANCE.

PROSPECTS BRIGHTENING IN FRANCE.

In common with others, the evangelical churches of America have a deep interest in the progress of the Gospel in France, and we doubt not the following statement of the Rev. Mr. Fisch, formerly of Lyons, but now of Paris, will be read with great satisfaction.

This statement shows clearly that the labors for evangelization which have been bestowed in that empire have not been in vain. Though simple and unostentatious, they have, like "leaven in the measures of meal," been extending their influence effectively, and so as greatly to encourage every friend of the Redeemer. And now seems eminently the time for putting forth additional efforts there.

Every American has now a special reason for doing something for that country. An extra call in providence is extended, and an extra door of usefulness is opened, in the effort that is being made to establish in Paris an American Chapel, into which the Americans who are in that city may be gathered, and to whom the Gospel in its purity may be preached. We cannot but regard this work, so well commenced, and so far advanced toward completion, as one of the sure signs of progress, and going to strengthen the impression which is made by the extract which we subjoin.

"At a session of the General Assembly of the Free Church of Scotland, Mr. Fisch addressed the meeting in an earnest and animated speech. In the course of his remarks, he observed that there was a peculiar season for sowing, and if it was allowed to pass by without depositing the seed, it would be vain to expect a harvest. Now, he believed the present to be evidently the exact season for sowing evangelical truth in France; and he rejoiced, therefore, to believe that the friends in England were becoming more alive than they were to the importance of the work, and disposed to render them enlarged assistance. Steam was uniting the two capitals, Paris and London, closer every day, and ought not the Christians of the two countries to draw nearer, also, and work together for a common object with one heart and one mind? It was a most hopeful and gratifying fact, that a great change had taken place in the political press of Paris. The two chief daily papers had come strongly to advocate Protestant principles. The *Journal des Débats*, the French *Times*, presided over by a young and very clever man, openly declared that there was no hope for France if it did not become Protestant. Very recently, in a leading article, he contrasted France and England, showing that the reason for the superiority of the latter was her Protestantism. So with respect to writers of history. At one time it was the fashion among historians to speak in very high terms of the church of Rome, and with contempt of the principles of the reformation. But now all this was reversed; and all who write history endeavor to show that France never presented so fine a type as when she was a Protestant country. These were unmistakable signs. (Hear, hear.) And with respect to the actual result of the evangelistic efforts of the various Societies of Paris, they were more encouraging than they had ever been. In the provinces persecution prevailed, but, despite of this, the work went forward. In Paris, on the contrary, they could do almost as they pleased, and open as many chapels and schools as they wished;

and, in fact, the Evangelical Society of Paris had opened five new schools, and the people, Romanist as well as Protestant, freely sent their children. Indeed, they preferred paying for their children at the Protestant schools to sending them to the free Romish schools. Of this M. Fisch gave a number of delightful illustrations, and mentioned that as many as 25,000 persons had been educated in the schools of the Evangelical Society who were now grown men and women. The people, moreover, were more disposed than ever to listen to the Gospel, and most readily accepted religious books and tracts. In fact, he never knew a person refuse them. The new chapel, to which reference was made in the report, was built exactly opposite a theatre; and it was a curious circumstance, as indicating the willingness of the people to listen to Protestant preaching, that many of the people went to the chapel in the periods that elapsed between the acts. Some, indeed, went back, but many remained: so that they were fishing out of the theatre souls for the Lord Jesus Christ! Furthermore, the colporteurs of the Bible never sold so many copies as last winter; and as many as fifty applications had of late been made for evangelists to occupy new stations; and they would be sent if the means could be procured. And there was no half-heartedness about these converted Roman Catholics, for they were ready to make any sacrifices or suffer any sort of persecution for Christ. He besought the English Christians to make their efforts larger, and their prayers more fervent, for the churches of France and the continent in general; and so would they cheer their brethren, and advance the cause of their common Master.

"The Emperor was, he was certain, very well disposed in reference to religious liberty, and so also, he believed, were his ministers; but in this matter, even the will of that powerful sovereign was not always complied with. There was a great power in society which tended to prevent that, and that power was the Bishop. Through whom did the Bishop work? Bishops were generally the confessors of but one person in a department, and that one person was the prefect's wife. The prefect's wife was, of course, very happy to have the Bishop for her confessor, and she did not understand, perhaps, why such an honor was paid to her. For that honor, however, Protestants often had to pay very dearly."

PROTESTANTS OF HUNGARY.

The Emperor of Hungary has recently been seriously occupied with his ministers in considering the claims of his Protestant subjects, who demand that the laws of 1608, 1647, and 1791, guaranteeing their religious liberties, shall be restored. Such has been the reception by the Emperor of their deputation, as to awaken the hope that their petition will be substantially granted.

HOME FIELD.

IMMIGRANTS—DR. CAHILL.

It is of primary importance to our well-being that the people of this country should keep themselves advised of the numbers coming among them from foreign lands, and also learn the views and feelings they cherish toward the governments they have left, and with which we have intercourse. Such information, if general, may be of great service in various exigencies which we can very easily imagine.

But, if it is of consequence to us as Americans, desirous of living in peace and amity with all people, it is no less so to us as the friends of man and of evangelical religion. Its possession would naturally act as a powerful mo-

tive to put forth our best efforts to diffuse among them, at an early moment after their arrival here, a pure Christianity, and to bring them and their children fully under its power.

Few, we are confident, are aware of the state of mind, on the part of very many of the immigrants in the United States, in regard to the governments they have left, or of the earnestness and confidence with which unscrupulous political demagogues, Papal priests and prelates, would be "agitators" and "leaders," to whose words and counsels they have in former times listened, encourage them to maintain their nationalities, and also look to them to improve opportunities here for creating discord, augmenting differences, and throwing their influence wherever it will be most likely to alienate our Government from theirs, or involve both in controversy.

Chimerical as such conceptions may appear when viewed only in connection with the attainments and position of the MASSES which have come to us, the reality of such feelings and hopes nevertheless remains, and the ground for concern necessarily continues "untaken away." For the few lead the many; and when rival politicians among us "bid high for votes," shrewd calculators in the interest of the chafed and angry spirits here and in the old world, may make their power to be disastrously felt. We are not without some humiliating experiences on this subject already, and if we would not have more of them, no time should be lost in engaging in earnest in the use of wisely devised measures to diffuse among these masses the principles of the Gospel. These principles will go to the bottom of the evil, and produce a thorough cure. Nothing else than our missionary work will do it. We have a deep interest, then, in maintaining and even increasing among them our missionary work.

This train of thought is suggested by the following extract from an article, lately published and circulated among the Irish Romanists in this country, from the pen of Dr. Cahill, a resident of Ireland, and a very prominent member of the Romish hierarchy. . . . .

We submit the extract that our readers may get a glimpse of the manner in which the Irish people are addressed, their prejudices excited, and their passions inflamed, falsely and without cause to a very great extent, against the Protestant Government of England; and also that they may judge, from the *threat* contained in the last paragraph, of the state of feeling which is sought to be fostered among the pilgrims from the Emerald Isle, who in large numbers now have their residence among us. We forbear comment upon the article, assured that its injustice and wicked design will be appreciated by all whose eye may happen to fall upon it. We trust it will be a long time before opportunity will be granted, through a war between us and England, for Irish Romish priests or people here to gratify the spirit of hate which some of them foster and seek to diffuse. But to the extract:—

"During the month ending April of the present year, the unprecedented number of 27,857 emigrants landed in New-York; and the returns, too, from the Canadas and from Australia present an unabated current of population leaving Ireland for the British colonies. Some idea may be formed of the extent to which this desire to quit the country is carried, when one learns that during the last two weeks of the last Lent, upwards of one thousand persons, principally of the small comfortable farming class, left the railway station at Limerick for Liverpool. The scenes of heart-rending distress which take place on those occasions at the

parting of mothers and fathers from their children can never be forgotten by those who have once witnessed this indescribable separation. The heart of the greatest enemy of these classes of the Irish sometimes melts with pity, perhaps sorrow, when the wild cry of the aged parents is heard, as, standing on the platform, the engine begins to move, carrying away for ever the children in whom their very lives are centered. Each packet that leaves our shores, crowded with the Irish youth, is an additional proof of the anomalous condition of Ireland, and of the partial legislation of England. Each year that witnesses this continued exode, is a demonstration that the insecurity of the tenure of land, the terrors of the landlord, and the eternal lash of national bigotry, overcome the Irishman's innate love of home, and force him to burst asunder all the ties of nature herself to escape from a country, his own country, where the law of the state, the Gospel of the established church, and the hatred of a large section of the aristocracy, are leagued against his conscience, against his social advancement, and, in fact, against his very existenee.

"There is no use, in the case before us, to appeal to the sympathy of the Legislature: they have always replied to such an appeal by laws written in the blood of the Irish; and they have ever silenced our national murmurs by the drummer's lash, by convict fetters, or by the rope. In the present instance, the Government, before many years elapse, will be made to feel that all parties engaged in producing this exode of the people will lose more than they gain by this anti-national combination. Each young man who leaves Ireland for the United States is a loss (according to the value set on an able-bodied man in this country) of £40 to the army or the navy: he is a great loss to a properly developed system of national agriculture: and when one takes into consideration the exciseable articles which each person consumes, the commercial articles which he buys, the English cloth which he wears, I think it may be fairly assumed that fifty thousand such individuals produce a loss of some several million pounds sterling to the State. We have given upwards of two millions of money lately to Sardinia to help us in the Crimea; and we have purchased the services of a German Legion at an enormous expense, which might be saved by keeping at home the thousands and the tens of thousands of faithful, invincible poor Irish hearts whom our rulers have starved or banished. But perhaps the greatest misfortune in this anomalous legislation is, that England not only subtracts from her own power all these expelled and lost resources, but, again, she adds them all to the American republic. She weakens herself in order to give strength to America: she sends youth, muscle, and a full-grown army to America; and still more, she sends hundreds of thousands of aggrieved hearts breathing revenge and vengeance against the laws, the name, the very existence of the English constitution. And if England shall choose, in her hatred of the Irish Catholics, to continue this scheme of forced emigration, *she will soon learn to her cost that she will perhaps lose more millions of money in one war with America than would support all her expelled emigrants at home;* and she may be yet compelled to feel that honor, justice, equity, and liberty of conscience, would have cost her less labor and money, than her past sectarian code of bigotry, injustice, and class-legislation. The fate of Carthage, which Juno once dreaded from the future power of Rome, may with truth be feared by Britannia from the rising dominion of America; and an American Virgil might, with an apt propriety and a slight change of the names of nations, say:—

"'Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces,
Hinc populum late regem, belloque superbum
Venturum excidio lybiæ: sic Volvere Parcas.'"

MISSIONARY LABOR—INDUSTRIAL SCHOOLS, Etc.

The Rev. Mr. SINCLAIR is still engaged in his work in Pittsburgh and Alleghany cities. In a recent report he says:—

"I feel grateful to God that I am enabled to say still, hitherto the Lord has smiled, to

a greater or less degree, upon our missionary work in this field. I rejoice to say, in reference to our schools in particular, that we succeed beyond my fondest expectations.

"The Pittsburgh Industrial School may now be said to be firmly established, and that its benefits are acknowledged not only by parents, but also by many of our citizens, who appear interested in it. Our children are punctual in their attendance, and are always in their places at the stated hour of opening the school. The number of those who punctually and constantly attend averages from 50 to 60 girls. These, with few exceptions, have continued with us since the opening of the school. The majority of them belong also to the 'Sinclair Mission Sunday-school,' and thus they may be said to reap a double benefit from our missionary operations.

"We had an election of office-bearers on the first Thursday of the month. Our new Directress has been with us occasionally from the commencement, and her assistants have been among our best and most steadfast friends for the past three years.

"The system for managing our affairs in this school is of a conservative nature. The best order is kept while the school is in session. During the time appointed for reading some moral and religious extracts, the children give the utmost attention, and they are generally questioned at the close upon what has been read. Yesterday, before the school was dismissed, a little girl came to me, and said, 'Will you please to lend me the book which you read to us?' 'Why do you want it, my child?' 'I want to read to mother about *Rosa and her mother*. Mother likes to hear me read, and she will be pleased to hear about *little Rosa*.'

"Another little girl came to me, and said, 'We did not sing our industrial song yet: will you please to ask our Directress to let us sing it?'

"There is a pleasing reformation accomplished in the order, morals, and habits of cleanliness of these dear children, and they can sing some pieces very well without the aid of the Directress.

"The Alleghany Industrial School has increased to 260 pupils. The expenditure caused by so many children has been too heavy for the ladies who have taken an interest in its conduct. Many came to the school for the sake of obtaining some articles of clothing, and the ladies were too benevolent to refuse or withhold from any of them. I have seen the danger to which such liberality might lead us, and I consulted with the ladies, and stated to them the necessity of a change in the system of conducting our future operations, and also of the class of children to whose benefit the Industrial School may be devoted. The place of meeting became too small, by reason of the number of new scholars who came on each Saturday. The children were crowded together: the ladies could not accomplish the object for which the school was formed. This was my great difficulty, and how to accomplish the grand object I knew not. I feared lest any attempt on my part might end in disappointment, and perhaps break up the school entirely.

"The three months' term of the office-bearers was drawing to a close, and I waited for the result of our quarterly meeting with no small amount of mental anxiety. We met on Saturday, the 19th, to elect new officers. After the election, which resulted in the choice of a Directress and three Vice-Directresses for the ensuing three months, it was agreed that the Industrial School of Alleghany be continued and re-organized upon the plan pursued in the Pittsburgh Industrial School.

"A resolution was offered, 'That the school should be closed during the warm months of July and August;' but a decision was not reached. I shall strive to have our efforts continued and keep the school opened, but I fear I may not be successful. I am satisfied, however, that our benevolent friends will resume the good work in September, even if they should resolve to close the school till that time. These Industrial Schools are full of interest to me: they cause, also, a great deal of mental anxiety as well as bodily labor.

"The Sabbath-schools are no less interesting: they are well attended, and our library and Sunday-school papers (of the

latter we have a monthly and weekly supply sufficient for the ensuing twelve months) are of the greatest benefit to us—thanks to the many friends who have come cheerfully and liberally to our aid, from the 1st Presbyterian Church in Pittsburgh, the Massachusetts Sunday-School Society, and American Sunday-School Union. We have lost sixteen children from the Sinclair Mission School who have been in attendance for the last year, by their parents removing to the West, since my last report I hope that I shall be enabled to get their places supplied by others. It is hard to get them from the cruel and yet captivating yoke of the priesthood, and the superstitious maternal authority that prevails among the masses connected with Rome. We may not have much prospect of new admissions for a Sabbath or two, as we give no feast on the 4th of July, and many children are in the habit of changing from one school to another for the sake of having a ride on the cars or some other pleasures at this season. I told the children I would try and give them a dinner on Thanksgiving-day, as I did last year.

"I have succeeded in getting twelve children of Catholic parents to the public schools this month, and also in delivering two little boys from the 'paw of the lion.' Their mother came to Pittsburgh some two months ago, a stranger. She took up her residence among the Irish, and sent the two little boys to the Franciscan Brothers' school with her neighbor's sons. After they were a week or ten days at school, one of the 'Brothers' wanted the boys to bring 25 cents each next day to him. I happened to call upon the family the next morning. The mother told me of this fact.

"How often have I heard Romanists declare that their schools were free—that the Brothers made no charges! I have never before been able satisfactorily to ascertain the fact of charges being made, or of money being demanded of the scholars; and were it not that the poor mother is a Protestant, I probably should not have ascertained it now.

"The mother went soon afterwards to one of the school directors of the ward in which she lives, for a 'permit' to get her boys into the 'free-school;' and they are now in it, and thus placed where no demand for 25 cents shall be made upon her scanty resources.

"I have nothing of interest to state in my other work during the month, except that I have made upwards of 400 official visits and distributed 900 pages of tracts."

Since the foregoing came to hand, we have received from Mr. Sinclair the following communication, which gives a fuller view of his labors and the state of the mission. We add it to the preceding, assured that it will be read with pleasure. A great and good work is surely being done by our friends in Pittsburgh and Alleghany cities, in behalf of those for whose spiritual wants few had previously cared.

"It was stated in my last letter that the young ladies who have been instructors in the Alleghany City Industrial Sewing School, were considering whether to close it or not during the hot season. It is now determined to close the school till September next, at which time all agree to meet and re-commence the good work in the same place. I can safely say that I never witnessed a more interesting scene than that of the Alleghany Industrial School. Oh, how pleasant the Saturday afternoon meetings have been to me all the time this school has been in operation! It has comprised 260 little girls, with 15 pious young ladies instructing them for future usefulness and happiness, for time and eternity. Four married ladies, together with your missionary, took the management and oversight of the whole. I was extremely sorry to have it closed, though it was only for two months, but it was necessary. Many of the children shed tears; and after the ladies left, returned back to bid me farewell, and to ask how many weeks were to elapse before the school was to be opened again.

"The Pittsburgh Industrial School is increasing in daily interest. Its connection with the Sinclair Mission Sunday-school

gives it a decided advantage over its sister institution of Alleghany City. The children who, for the most part, have attended the Sunday-school from its commencement, two years ago, in Hard-Scrabble, are the same who attend the Industrial school of Pittsburgh. As the one increases, so does the other. When visiting from house to house in one of our city alleys, on Thursday, the 16th, I found *four* little girls, whose parents consented to permit them to go to the Sewing-school that afternoon, if they had any person to show them its locality. I told the mothers that I would call that way in going to the school. When I arrived, I found *six little girls waiting*, some Germans and some Irish, glad that they were to be taught by the good ladies to sew. So pleased were they and their parents, that on next Sabbath they attended our Mission-school.

"The reformation effected by means of this institution since its commencement is very encouraging and most perceptible. Strangers who have occasionally called to visit the school have remarked to me how delighted they were to observe the change that had been produced in the cleanliness and order which were so apparent throughout the whole school. I have remarked in former reports their progress in singing, as well as in sewing, and I cannot overlook a more substantial improvement of moral nature, which, I rejoice to state, is visible, and very encouraging to my mind. From 60 to 70 girls have been in attendance during the past month.

"I have attended the Mission Sabbath-school on the hill each Sabbath morning during this month. The school is nearly two miles from my house, and I have to leave home about 8 o'clock, in order to be present at the opening services. It continues in session till 10 o'clock. This school has received much of my own and of my daughter's attention. Its Superintendent is Vice-Superintendent of the 'Sinclair Mission-School.' The number attending is 70.

"The Sinclair Mission School meets at 1½ o'clock P. M., and continues in session till 3 P. M. It has been already remarked that this and the Industrial School may be considered as one; inasmuch as the girls attend both. Any reformation or impression made in the one is felt in the other for good.

"I feel and realize the presence of God and his blessing accompanying my feeble efforts in this branch of the mission. I am persuaded that my labors are not in vain, although the good effected may not have come up to my most earnest desire. Still I rejoice to say, that the good accomplished is visible to and acknowledged by others.

"On Sabbath, the 12th inst. a gentleman who visited the school last year renewed his visit. I gave him a class to teach. Before the school was dismissed he said to me:

"'The reformation which you have accomplished by this school upon the appearance and character of these children is beyond my fondest hope—even more than I ever expected to witness. Go on, my dear friend; your exertions on behalf of these children will be rewarded.'

"The same remarks, substantially, were made last Thursday by a very pious lady who has a class of girls in the Industrial school:

"'Mr. S.,' said she, 'The change in the appearance and character of these children is remarkable. They look clean and tidy, as well as orderly: they appear, all of them, so very anxious to learn. They do not at all seem to be the same children that attended last year in rags and filth.'

"This good lady and her son have taken much interest in the school from its commencement. We have had many strangers visiting and addressing the children lately. The general attendance is good and very regular. At present we suffer for want of teachers in both departments, owing to the absence of our friends from the city.

"Week-day service consists chiefly in visiting from house to house, distributing Bibles and tracts wherever they are acceptable. To this I have lately added a weekly visitation of the prisoners in our jail. The majority of those incarcerated are Romanists. I have visited this abode of misery four times within the last fortnight, dis-

tributing tracts, conversing and praying with some of the inmates. I have on each of these visits entered the cells of the three unfortunate beings convicted of the murder of Wilson and his sister in M'Keesport on the night of the 30th April last: viz. Henry Fife, Munro Stewart, and Charlotte Jones. I have had some conversation with each of these convicts, left books and tracts with them, and prayed with them. Fife and Charlotte Jones appear to realize their *awful condition*. Stewart maintains his innocence."

SABBATH-SCHOOL CELEBRATION.

The following communication from an eye-witness of the scene described, shows our work in New-Albany, Ind., and how the people feel toward it:

"As the readers of the Magazine are aware, it is a prominent object of the AMERICAN AND FOREIGN CHRISTIAN UNION to gather the *children* of Roman Catholic parents into Mission and Industrial Schools, where, through the instruction of Christian teachers selected by the missionaries of the Society, they are taught the word and way of life, directed to the Savior of the perishing and lost, and led to the cross of Calvary. They are instructed, too, in the art of sewing, so that they may be enabled to assist their parents, and *so far* rid our communities of many who would otherwise be leeches upon the charities of the benevolent.

"Such success has the Society had in this endeavor, that with *all* the missions in the West, and with nearly all elsewhere, both industrial and Sabbath-schools are connected therewith, filled by the children of Papists, gathered thither by the missionaries and their faithful co-helpers, whose cleanly appearance, affability of demeanor, and sparkling eyes attest that the labor thus bestowed, *even in this life*, is receiving a rich reward. Throughout the land, *some ten thousand such* children and youth have been gathered and taught.

"In the western district the friends of our cause and of the children feel it to be important to have occasionally some public festival demonstration, with a view to the encouragement both of *our* children and those who have thus far stood aloof from our efforts, and to stimulate them to higher attainments in habits, manners, intelligence, and morality. Last year an account of such a demonstration had in Louisville, Ky., and also of one in Pittsburgh, Pa., was published in the Magazine. I herewith transmit an account of another one which occurred lately in New-Albany, Indiana.

"The Society has under its charge three mission schools in that city, numbering some *three hundred children*. There are several important facts in regard to the mission in New-Albany which are worthy of special notice. Such, for example, as the following:

"One of the female converts, a member of one of these schools, who had been driven thither by persecution from another field, where she had found the Savior through the labors of another missionary of the Society, a few weeks since rose in her place, and with great promptitude and correctness recited *eleven chapters of the Gospel by John*, and *three of the Acts of the Apostles*.

"Another fact:—A weekly prayer-meeting has been sustained by our missionary, and a few devoted friends who help him, from almost the commencement of our efforts in that city.

"Another fact:—A singing exercise has been connected with the school, conducted by a devoted friend of the mission, and the class which attends uniformly numbers some 70 souls, among whom are several adults.

"These facts need no comment; they speak for themselves in words of tender and decided encouragement to all who are laboring and praying for the conversion of the Papal world.

"The morning of the 13th day of June, at the early hour of seven, found the little ones of our missionary's care wending their way in little circles of two, four and six, to the place of rendezvous—one of the public school-houses of the city. We arrived just in time to see them thus on their

way thither; and as we gazed upon them, their neat attire, their hasty gait, their merry chatter, all told us they were happy groups, and were in high anticipation as to the day before them.

"It had previously been arranged that the day should be passed at a beautiful grove a mile beyond the city. The day, however, in its opening, wore so hazy an aspect that it was deemed best to change the plan. During the preceding night rain had fallen, which rendered a change essential.

"To gratify the little ones, however, they were formed into a procession, and after marching through several of the leading streets, rested finally at Woodward Hall, the proprietor of which, like many others in New-Albany, upon more than one occasion has evinced by an unstinted liberality his interest in that class of the rising generation to whom these efforts are devoted.

"After the procession had started I left it for a more eligible position, where I might gaze upon it. It was a most enthusiastic sight. Amid banners, and ribbons, and white dresses, and boquets, etc., walked some *three hundred and fifty or four hundred children*, with their teachers, representing among their number members of every evangelical church in the city, and a noble exhibition of the unity of our Protestant faith, and of our own AMERICAN AND FOREIGN CHRISTIAN UNION.

"Here, borne by three lads, was a banner bearing the inscription—

'*MISSION SUNDAY-SCHOOLS,*
ORGANIZED 1856.
Nothing without labor.'

"There another, representing a female child; and an angel in the act of snatching it from the earth and bearing it to the unsullied climes above.

"Arriving at the Hall, we found it crowded with little ones, all spectators having to stand. After singing by the children the hymn beginning,

'Come, join our celebration,'

the Rev. Mr. Rosseter, of Madison, Ind., addressed the throne of grace; and after another hymn, the children were addressed very briefly by Messrs. Rosseter and Atterbury—the latter the excellent and devoted pastor of the Second Presbyterian Church of the city.

"These exercises concluded, the feast of "*good things*," borne by fair hands, was lavishly distributed among the children, (care having been taken in advance to secure such things as children love,) to their great delight, as the dispatch with which they made way with them attested.

"Regaled thus for an hour or more at the Hall, a messenger arrived, saying that as the afternoon of the day promised to be a pleasant one, if the teachers and children desired, the *New-Albany Cornet Band* (a noble band of gentlemen—gentlemen, too, of the true stamp, as this kind act shows,) under the leadership of Prof. Nutting, would be pleased to escort the schools to the grove and spend the afternoon with them. By a unanimous vote of the juveniles this generous offer was accepted.

"In due course of time the procession was re-formed, and with the band to lead us, discoursing, as we marched, sweetest music from their silver instruments, it passed on to the grove. There, through the consideration of some of our friends, swings had been raised—in the enjoyment of which, and other entertainments, exercises, and good things, the afternoon was spent.

"At four o'clock, when the little ones began to show signs of fatigue, and appearances of more rain were gathering in the distance, they were collected into a circle, again partook of refreshments, sang another hymn, listened to more instrumental music, and after voting their thanks to the *Cornet Band*, which were tendered by the writer in a few remarks to them, the procession was again formed, and marched back to the Market Square, where they were dismissed, and the scenes of our first celebration in New-Albany were ended.

"I have not space for comments upon the facts here presented, nor are any required. Every one can see in such occurrences that the work of the AMERICAN AND FOREIGN CHRISTIAN UNION is a blessed one; one that is telling in its results upon the

good of the rising generation of Papist children, and which, *through them*, must reach the minds and hearts of their parents: for what parent, native or immigrant, is not affected and influenced by kindness shown to his children, and is not led to feel that such kindly acts are proofs of interest in them? These Protestants, they say, whose religion prompts to such acts, *must* be good people, the priest to the contrary notwithstanding. *We will trust them. Our children cannot be in better hands. We will keep them there.*"

MISCELLANEOUS.

OSENEY ABBEY

Was one of the most magnificent monastic establishments in the kingdom of Great Britain. It was located in Oxford, an ancient city of England, situated about fifty-four miles north-west of London, at the confluence of the rivers Isis and Cherwell, which by their circuitous course almost surround it.

Its origin was in priestcraft; and its support, magnificence, reputation, and power, were, like many other Romish establishments, mainly derived from the same source.

The following truthful account of the origin of the Abbey, from the pen of a highly esteemed female correspondent, will serve to illustrate Rome's character at an early day in her history, and to confirm the sentiment, that in deceptive arts and wicked practices she was from the beginning what she is now. Her Rodolphuses are not all dead yet. By their sorceries multitudes are still deceived, and will continue to be, till, according to the Scriptures, (Daniel, 7:26; 2 Thess. 2:8; and Rev. 15:8,) she is destroyed from the earth; or, in the language of our correspondent, "till Rome is Rome no more."

Let us go to the ruins of Oseney Abbey,
Which look, in the distance, so gray and so shabby;
Of its origin, which was exceedingly odd,—
From a bevy of birds and papistical fraud,—
I'll give you the hist'ry while taking a view:
However absurd, 'tis on record as true.
In the castle of Oxford once liv'd a fair lady,
Esteem'd most devout. When the evening was shady,
She lov'd to enjoy a contemplative hour
On the bank of the Isis, alone in a bower
Of long drooping elm-branches woven. The quiver
And rustling of leaves, and the flow of the river—
The murmur of waves gently laving the shore—
The fisherman urging his bark with the oar—
The spray flying from it with ripp'ling and patt'ring—
Were soothing, but suddenly lost in the chatt'ring
Of magpies, that perch'd on the tree o'er her head.
Most beautiful birds! Yet they fill'd her with dread
By their dolorous notes, and the lady retreated;
But day after day was the clamor repeated.
She could not relinquish her sylvan seclusion,
Though greatly annoyed by their din and confusion;
In solemn reflection conceiving the notion
They did not come *merely* to spoil her devotion.
As she to the marvelous had a strong leaning,
To solve this great myst'ry, and find out the meaning
Of language in which the birds seem'd to address her,
She sent for Rodolphus, her Romish Confessor,
And gave an account of the strange magpie-clatter.
The priest was astounded, but ponder'd the matter.
It brought to remembrance his firm vow monastic,
And having a conscience quite lithe and elastic,
Profoundly he sighed,
Then gravely replied:—

"These are not *pies*—but souls in purgatory
Uttering cries to the benevolent,
Soliciting repose. To tell a story
Most lamentable, knowing the extent

"Of your kind, tender, charitable feelings,
They come to you. Madam, those dismal plaints
Are naught—their sufferings mock all revealings—
Oh, will you truly emulate the saints?

"I humbly hope this great consideration
May be allow'd legitimate control,
Inducing works of 'supererogation;'
That not these souls alone, but your own soul,

"And souls as yet unborn, may reap the blessing.
If you will do for them some public good,
'Twill hush the wailings which are so distressing,—
The *merit* of good works is understood!

"Your husband's uncle set a bright example,—
He built for us a college and a church;*
And your resources are so very ample,
Pray, do as much!" Dame Edith went in search

Of her good husband, Robert Doyly,—told her
Desire to give those *magpie-souls* relief:
Then to his loving heart he did enfold her,
Promising all she ask'd, to calm her grief.

Not apprehending Romish malversation,
Tricks by "infallibility" decreed,
He kept his word with honest approbation,
Believing it a heaven-commission'd deed;

Rearing a stately fabric, which he placed
On the same spot where the poor *pies* complain'd;
And long its Abbot as a baron graced
The British Parliament.—*Thus all was gain'd!*

Such arts were used by Rome in days of yore,
And such will be—till Rome is Rome no more!

REV. E. E. ADAMS.

We are happy to announce to our patrons and friends, and especially to those who reside in Philadelphia and its vicinity, that the Rev. E. E. ADAMS has accepted the appointment which was offered him by the Board, of Secretary for that district.

Mr. Adams, it is known, has rare qualifications for the duties of the office to which he is chosen. His experience as a pastor in one of the most important congregations of New-England, and his personal acquaintance with European countries, and the condition of the churches there, (thirteen years of his ministerial life were spent in Europe,) add much to his other qualities of fitness for the work, and lay a broad foundation for confidence in respect to him.

On the receipt of his letter resigning the pastoral charge of the Pearl-street Church, Nashua, N. H., the congregation, as we learn from the *Congregational Journal* of July 23d, adopted a series of resolutions expressive of their feelings in regard to him, from which we extract the following, viz:—

"*Resolved*, That this church receive with profound sorrow and unaffected regret the letter of their pastor, the Rev. E. E. Adams, resigning his pastoral charge.

"*Resolved*, That this church revert with pleasing satisfaction to the faithful, untiring, and efficient ministry of their pastor, as an instrumentality followed by the blessing of God, and made sacred by the conversion of many souls; pledging their united and earnest prayers that the recent fruits of his labors may be gathered into the fold, and not suffered to wander as lambs of the great Shepherd's flock, having no undershepherd to guide and feed them.

"*Resolved*, That this church tender to Rev. E. E. Adams their united confidence and commendation, as an accomplished, eloquent, and able minister of reconciliation, whose services as their pastor they highly appreciate, and whose separation from them by the severing of the most sacred bonds which have united them, they most sincerely deplore."

With great pleasure, therefore, the Board introduce Mr. Adams to their friends and the public, assured that they will find in him an agreeable friend, a judicious counsellor, and an effective co-laborer in the vineyard of our common Lord and Savior. And they earnestly ask in his behalf their sympathy, confidence, and co-operation. He will soon, we trust, enter permanently upon the field. He may be addressed, until further notice, at the Bible-House, north-west corner of Seventh and Walnut-streets, Philadelphia, care of Mr. W. Hall.

PRIESTCRAFT AND MONKERY.

We extract the following from the French correspondence of the *London Christian Times:*

* Church and College of St. George.—This occurred in 1129. "At the dissolution of the monastic establishments, in the reign of Henry VIII., Oseney was converted into a cathedral church, and the county of Oxford was made a diocese; but on the disgrace of Cardinal Wolsey, Henry translated the cathedral church from Oseney to Christ Church College, and this, strictly speaking, (though it had been used long before,) gave the title of *city* to Oxford."—See Antiquities of Oxford.

"I was amused lately by the account given us by an honest Algerian Trappist, who has, from conscientious motives, left his convent. The brothers are employed from two A. M. to seven P. M. in prayer and tilling the soil: one meal a day suffices them. Perfect silence is the rule, but they manage a language of signs so dexterously, that not only can they make known their wants to each other, but quarrel continually and violently. The usual subject of these quarrels is the envied place of *door-keeper*. Why? Because he, almost exclusively, has permission to use his powers of speech on the approach of strangers. These men become thorough egotists in time, refusing the slightest service to each other if not ordered by the rules. Truly, Romish perfection is some considerable distance from the perfection of the Gospel! There is something monstrous in men entering such an order to do penance by silences because they suppose it to be pleasing to God, and then quarreling for the privilege of enjoying a moment's gossip with strangers. It is well sometimes to hear the secrets of the prison-house, notwithstanding the urgent entreaty of a Canon of Paris, in a new book authorized by the new Archbishop of Paris: 'For mercy's sake, my lords,' he says, addressing the Bishops, 'in the name of the dearest interests of religion and of the priesthood, let us enact something respecting what is really important and essential in the malevolent times in which we live: I mean to say, let us cover with the strictest secresy the faults of ecclesiastics!' This is *à-propos* to the number of disgraced priests serving as cabmen, rag-gatherers, petty-brokers, errandmen, and indeed in almost all the lower ranks of the Paris population. I need not point out the fallacy of screening the public faults of the clergy. The population know too well the grievous lives of their spiritual guides; and if the priesthood were sincerely desirous of eradicating sin, and not merely the consequences of it, they would be glad that the same civil tribunal should be appealed to for priest and people: the shame is in screening the offender, not in bringing him out to justice. And the people feel it keenly, and despise not the clergy only, but, alas! religion also."

ST. COLETTE.

In our last number we gave a queer account, drawn from the *Univers*, of the "high shines" of St. Cupertin. A later issue of that journal contains an article in honor of Sainte Colette, from which we glean an account of one of the miracles worked by that worthy.

"It must be confessed that St. Cupertino, the last hero of the *Univers*, whose speciality it was to float in the air, is utterly crushed by the superior power of Ste. Colette. Ste. Colette performed in the convent she had founded at Poligny, in the Jura, in 1417, one of the greatest miracles effected since the time of the apostles. This miracle was witnessed by an innumerable crowd, and is testified to by ten authors worthy of faith. Ste. Colette had gone from Poligny to Besançon on business. She there knew, by revelation, that one of the nuns of her convent had just expired in Poligny from the result of a fault which she had not possessed the courage to confess. She learnt that for her sake the judgment of the unfortunate creature had been suspended through the intercession of the Holy Virgin, and that she would be brought to life in order to confess her sin and obtain pardon. The saint at once dispatched a courier to Poligny to forbid the burial of the nun before her arrival. The curiosity of the town was excited by rumors. The saint had already recalled four dead persons to life—three at Besançon, one at Lons-le-Saulnier. The saint returned to Poligny after a delay of four days. The dead nun was in the church in an open coffin, where everybody could see her. Such was the crowd which assembled from the town and neighboring villages to meet Ste. Colette, that armed citizens were compelled to keep open a passage for her. Night and day the streets were filled, the doors and windows occupied, the church and convent surrounded by the people. In the morn-

ing the civic guard broke open the window of the 'sacristie,' through which the saint entered, accompanied by all the nuns and their confessors. She approached the dead body, and, after a short prayer, commanded it to rise in the name of Christ. The dead nun rose at once and knelt before the grand altar. At this miracle the crowd which occupied the church was seized with terror and fled: for several hours there reigned an indescribable disorder and tumult. The nun continued to pray, and then confessed aloud her fault. After receiving absolution, the nun thanked the saint for having saved her, and avowed that but for her intercession she must have been lost. Then, recommending herself to the prayers of those present, she re-entered her coffin and once more expired!"

AMERICAN CHAPEL IN PARIS.

We are happy to be able to state that the establishment of an American Chapel in Paris meets with decided favor among our countrymen and others having an interest in that city, as the following list of their subscriptions in "francs" in its behalf will show. This list, however, shows the amount only to the 1st of July last. It will be much increased, we doubt not, in a little time. The friends there will do their share in the good work, and we trust that those who are here will not fail to imitate their good example.

T. N. Dale,	francs, 5,000	J. B. Murray,	francs, 250
J. B. Curtis,	2,500	W. Litchfield,	250
*Schawle Chamberlin,	1,010	Mr. Gregory,	200
		J. J. Griffin,	200
*H. Thornton,	1,008	*A. T. Petrie,	250
E. Cowder,	1,000	G. Petrie,	126
H. Wood,	1,000	A. Molter,	126
Vogel & Co.,	1,000	*G. Fanshawe,	126
J. Deming,	1,000	*Mr. Fairchild,	126
Ponsean & Co.,	1,000	H. Goldstein,	126
*Stavert, Zigomala & Co.,	757	Mr. Hollister,	126
		B. Wilde,	126
Mr. Stodard,	504	Mr. Miller,	125
*G. Wilde,	504	L. Dyer,	100
*Firth, Slingeby & Hearties,	505	Mr. Colgate,	100
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Mr. Hutchinson,	500		
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J. P. Crosby,	500	*Messrs. Henry & Co.,	2,520
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Mrs. Jones,	500	Dr. Bigelow,	250
Mrs. De Pau,	500	Mrs. Newbold,	500
Briet & Osborn,	500	Mr. Johnson,	500
B. Curtis,	520	Mr. Kendrick,	500
H. Appold,	300	E. J. Wolsey,	5,150
*W. T. Stell,	253		
Mrs. Constant,	500	Total,	44,904

* English houses.

BOOK NOTICES.

FASHIONABLE AMUSEMENTS; with a Review of Rev. Dr. Bellows' Lecture on the Theatre. By Rev. D. R. Thompson. New-York: Published by M. W. Dodd, 506 Broadway, (opposite St. Nicholas Hotel.)

This work deals, in a spirit of Christian liberality and enlightened view, with the prevalent popular amusements—the theatre, card-playing, dancing, and novel-reading—which it condemns on the very fair criterea that their evil outweighs their good. Its review of Dr. Bellows' lecture is written with a generous literary chivalry, but with a skill and execution that would do honor to the most gallant knight-errant of polemic encounter.

Dr. Thompson has, by this third edition of his work, done good service for the minds and hearts of those young men who may avail themselves of it.

The book is in duodecimo form, of 230 pages, of good type, white paper, and "well got up."

BALLYSHAN CASTLE; a Tale founded on fact. By Sheelah. New-York: N. Tibbals, No. 100 Nassau-street. 1857. 12mo, pp. 355.

This is a respectable volume, illustrating the evils of marriage between a Romanist and a Protestant. It contains some very natural views of social life, and passages of true pathos. We can safely commend the work to general reading. A knowledge of what it reveals might prevent those alliances which are so fruitful of domestic sorrow.

Receipts

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" Daniel Adams, M. D., to make D. E. Adams L. M., in full, . . 15 00
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Montrose. Presb. Church, 4 25
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Mt. Pleasant, 4 54

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